

Felix of Aptunga, who had consecrated Ciecikanus, was a *traditor* and the consecration was, therefore, Invalid.

But was Felix a *traditor*? This was a plain, straightforward question, involving no disputed point of doctrine. Constantino, therefore, wrote to Ailianus, Anulinus's successor as proconsul of Africa, instructing him to hold a public enquiry into the life and character of Felix of Aptunga. Part of the official report has come down to us. Among the witnesses were those who had been the chief magistrates of Aptunga at the time of the persecution. These must all have been acutely conscious of the curiously anomalous position in which they stood. If they found that Felix had delivered up the Holy Books and utensils of the church, their verdict would acquit him of having broken the law of Diocletian, but would convict him of being a *traditor* and would, therefore, be most unwelcome to the reigning sovereign. If they decided that Felix was not a *traditor*, they would convict him of having broken the law of Diocletian and convict themselves of having been lax administrators. The favour of a living Prince, however, outweighed consideration for the edicts of the dead, and the finding of the court was that ** no volumes of Holy Scripture had been discovered at Aptunga, or had been defiled, or burnt." It went on to say that Felix was not present in the city at the time and that he had not temporised with his conscience (*ttetjne tonscwntiam accommodaverii*). He had been, in short, a godly bishop (*fdigiosmn cpiswpum*). The character of